THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, NOVEMBER 10, 1915 No. 45

Pac Theo Sem Reading Room

BEYOND THE HILLS.

Beyond the hills, where I have never strayed,
I know a green and beauteous valley lies,
Dotted with sunny nook and forest glade,
Where clear, calm lakes reflect the sapphire skies;
And through the vale's deep heart a river grand
Draws toward its home, fed by ten thousand rills
From fresh, pure springs; it blesses all the land beyond the hills.

Beyond the hills, while here I faint from strife,
Are quiet homes that soothe men's minds to rest;
And peace and justice and the simple life,
With love pervading all, with knowledge blest.
Life's purest joys and dearest hopes are there.
Unknown are sleepless cares, and needless ills;
And men are leal, and women true and fair, beyond the hills.

—John E. Dolson.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

"LET JOY BE UNCONFINED!"

Bridgeport, Connecticut, now called "The American Essen", has more than two hundred million dollars' worth of war orders for the year 1915. The Remington Company alone had built a mile and a half of new factory structures, five stories high, the average floor space of each unit being an acre. The Remington's have put eight million dollars into new cottages for their new army of workmen which has in the last few weeks increased from 8,000 to 27,000.

Everybody has money in Bridgeport and the atmosphere seems vibrant with such words as "On with the dance; let joy be unconfined!"

We quote a few notes from one of the daily papers:

"Clinton Henderer of the arms factory carpenter department spent Saturday and Sunday motoring around the State in his Studebaker touring car."

"A. P. Bouchard, employed in the chassis paint department, is the proud owner of a speed boat in which he spends the greater part of his leisure hours."

"Miss Ada Tous of the packing department was the guest of Misses Lottie and Margaret Ryan at their home at Sylvan Crest Sunday. The Misses Ryan are also employed with the packing department and journey from the home to the factory in their automobile."

"Myrtle Clark of the factory order department is to give a straw-ride to Long Hill. Miss Clark is a thorough sportswoman. Invitations have been issued to thirty-six."

"Samuel Hall of the lathe and drill department, owner of the motor yacht "Say When," has had the yacht pulled up for the winter. He expects to make a number of changes in it and intends adding much to its cruising equipment."

"Michael Fleming, employed in the hang-up department, with a party of friends, motored to New Jersey Sunday in his E. M. F. Studebaker car."

"C. O. Evans of the engine room (of the Bridgeport Brass Co.) is anticipating the purchase of a Saxon runabout of the late model in place of his present car."

At the National Council at New Haven, the Rev. Dr. Gordon of the Old South Church, Boston, arose to read his paper on "Our Conflict and Our Resources," immediately after Dr. Aked's impassioned plea for a world consciousness and an international conscience that would put a speedy end to the war; and being desirous of saying something in favor of the Allies, Dr. Gordon remarked: "There was a cartoon in Punch last summer which did me a great deal of good. An Irish soldier, home from the war, with a broken leg, a broken arm, and with head bandaged, met a kind-hearted woman who said, 'Mike, it's a terrible war!' 'Yis,' said Mike, 'but it's better than no war at all!' "

We venture the assertion that there are very many people in prosperous Bridgeport who believe as the Irishman believed, that this war is better than no war at all. We wonder how many of those who are rolling in the wealth that has come to them because of this awful carnage are in the least burdened with sorrow for bleeding and dying Europe.

Of course Dr. Gordon's thought was that there are principles worth fighting for and dying for. But no one can go down deeply into this war—the causes of it and the conduct and progress of it during the past sixteen months, and not find self-interest uppermost in the main.

It is a time for people all around the earth to search their hearts, to enquire of themselves most earnestly "Why do I want this awful war to go on?" "What is my responsibility for the continuance of it?"

The people of Europe are, in general, frenzied; they are war mad, incapable of thinking sanely on the situation and those things which led to it. If the people of this country were to say this unitedly to them instead of saying, some to one side and some to the other, "Your skirts are clean, and we are with you," much would be done for the ending of the deadly struggle. We condemn none. But we do deplore what seems to us the blindness, the errors of judgment on the part of so many of our people, which add to the prolongation of the war.

IN THE SHADOW OF A GREAT FEAR.

It is an indisputable fact that fear on the part of many of our own people of what would come to our country in a few years if Germany were to win in the European war has had a great deal to do with their attitude toward the belligerent nations. Again and again it crops out in conversation, in newspaper and magazine articles, that this and nothing deeper is what is giving many of our people the greatest concern, and is shaping their positions on all the questions arising out of the war. It is a very difficult thing for people to get away from asking themselves, "What is there in it for me?" How will this or that move affect my interests?" Thus far mankind has been built that way to considerable extent. But there is an inward urge, which, forever working, is today more persistent and insistent than ever before, the voice of which is "Find the right and do it without thought of the consequences to self."

We shall err however if we fail to keep in mind the undeveloped stage of very many lives, and the motives both consciously and unconsciously governing them. It is with such thoughts as these in mind that we refer to the interview with Charles Edward Russell in the San Francisco Bulletin for Saturday October the 30th.

Standing in the shadow of this awful war Mr. Russell saw Germany triumphant and the Kaiser sitting on the throne of the ancient Caesars dominating all Europe. But more than this. He saw him Germanizing Canada—overrunning that great domain and all South America also, and we in this country hemmed in thus by a Power unsatisfied until it had virtually all the world under its deadly dictation.

We do not belive that Germany cherishes such ambi-

tion, and our people should not allow themselves to be depressed and stampeded by Mr. Russell's nightmare.

To all who may be in the least in the grip of this awful fear we commend two articles in The Pacific this week —the one entitled "Where is the Enemy?" and the other, "What Germany Will Do If She Wins."

WHEN WAR SHALL BE NO MORE.

It is with great surprise that we find the New Haven Journal-Courier remarking in an editorial the day after the National Council of Congregational Churches closed in that New England city:

"If the delegates departed from the city with any feeling of disappointment, it was that which grew out of the failure of the council, speaking through one of its delegates, to strike a note of leadership upon the subject of the great European war, its consequences to the world at large and the obligations it lays upon this, the greatest neutral nation of the world. As we took occasion to explain during the session of the council, the omission was not due to a lack of courage nor of conventional foresight. It was due to a lack of knowledge. For once the power to see clearly has become dimmed."

We believe that there were in attendance at the Council persons who saw clearly and that a note was struck again and again which if followed would have made the Council a leader along the pathway to peace. That note was sounded by Pres. Ozora Davis of Chicago Theological Seminary in the council sermon when he spoke of the Higher Patriotism: "The higher patriotism interprets loyalty to fatherland in the terms of human brotherhood, and defines nationalism in terms of international obligation and service ....Its final expression is in the ideal of Christ for that highest union of all the sons of men in the sonship of God and in a brotherhood of mutual good will and service."

And Mr. Davis added: "If ever there were a place and time when this gospel of Jesus must be preached and practiced with passionate loyalty it is in America today with the spell of the Great War upon us. Here if anywhere the brotherhood of men is to be realized."

Dr. Aked sounded this note in his address on "An International Conscience" and so did Dr. Gladden from time to time in brief remarks. It was heard in other addresses and in various discussions. Raymond Robins' address was permeated by it as to all the relations of industrial life.

The trouble was that the delegates in general hadn't advanced to those positions to which they will attain in due time—after mankind has been more disciplined in the hard school of bitter experience.

The gospel that this distracted world needs is, "One is your Master; all ye are brethren."

When this is not only preached but practiced there will be wars no more—neither wars among the races and nations, nor wars in the industrial realms.

WHY BULGARIA JOINED THE TEUTONIC FORCES.

At different times since the European war began The Pacific has declared that every one of the warring nations has shaped its course far more on self-interest than on the right or wrong of the questions involved. The last nation to enter the conflict is no exception. A manifesto which was disseminated in Bulgaria in large numbers by the Bulgarian ministry to explain why Bulgaria joined Germany, Austria-Hungary and Turkey, reached this country on the 23 of October. The New York Times published it the next day and prefaced it with these words: "The manifesto contains a full and frank statement of why considerations of pure self-interest dictated the Bulgarian Government's decision to cast its lot finally with the Central Powers and against the Quadruple Entente."

The Manifesto is an astounding document. There is in the first place an explanation of Bulgaria's initial policy of neutrality. The document reads: "In the beginning no one could foresee how events would develop and which side would win the victory. If the Government had decided to take part in the great war it might have made the mistake of joining the side that will be defeated."

There were other considerations, but all of them minor ones, which operated to keep Bulgaria neutral for a while.

"Finally neutrality made it possible," the Manifesto continues, " for Bulgaria to negotiate with both groups of the belligerent Powers and to make sure which would give the safest gurantees that it would obtain Macedonia, which it demanded undivided in view of the millions of Bulgars living there, with outstretched hand begging for help and deliverance before the last Macedonian Bulgar has sunk in the bloody streams which the insatiable, bloodthirsty Serbian executioners have created."

The Manifesto goes on to point out economic and political reasons why Bulgaria should side with the Central Powers and Turkey instead of with the Quadruple Entente. We quote:

"Today we see races that are fighting, not indeed for ideals, but solely for their material interests. The more, therefore, we are bound to a country in a material way, the greater is that country's interest in our maintenance and increase, since thereby that one will profit who helps us and is tied to us by economic bonds.

"If, therefore, we are to change our previous policy for indefinite, unsafe, and to us even unknown advantages, that means the ruin of our agriculture and trade, and indeed everything that we have built up in thirty-six years. the reconstruction of our entire business as a people, and the seeking of new export markets for our goods."

Trade figures are given which, the Manifesto claims, "show that our trade, our interests and our economic life are inseparably linked with Turkey, Germany, and Austria-Hungary."

The question is asked in the Manifesto, "What would become of Bulgaria if Constantinople should become Russian and we should lose the Constantinople market?" The answer is:

"We have seen that almost our entire export trade in live stock, cheese, kashkawai, flour, etc., goes to Turkey—that is to say Constantinople. If now, Constantinople is conquered by Russia, it will introduce there its autonomous protective tariff, and will make impossible the present exports of Bulgarian products to Constantinople. Even as Bulgaria cannot now export anything to Russia, so it will be unable to export anything to the Russian Constantinople. There are no other export markets for these products at present, and such cannot be easily found.

"But if we go against Germany, it would immediately cut off the imports of Bulgarian eggs and make more difficult our tobacco imports. All this would cause an economic crisis in Bulgaria such as we have never before witnessed and of which we can scarcely form a conception. Our livestock industry, as well as all mills that have been set up

in Varna and Burgas to grind flour for Constantinople, will be ruined. Our finest and most useful industry will be destroyed, and the millions invested in them lost. The live-stock industry is the basis of our agricultural life.

"If we take all this into consideration we can definitely assert that in order to prevent an unheard-of collapse of our economic strength, and in order that we may have the possibility of raising ourselves further and of further developing our industry, our trades, etc., we must unconditionally carry on a policy that can be reconciled with the interests of Germany, Austria-Hungary, and Turkey. Only these countries consume those of our products that we cannot export anywhere else, and in the production of which alone we can become an economically independent State. But that State alone can be politically independent which is economically strong and independent."

Mention is next made of Serbia as Bulgaria's greatest foe.

"Serbia has subjugated the purely Bulgarian Macedonia and is administering it in a barbarian manner never before witnessed. For the Macedonian populace there are no laws and no human rights of any sort. This populace is, without exception, exposed to slaughter; the streams are red with blood; women have been violated, and the male population suitable for military service, has been sent into the field to die for the creation of a 'Greater Serbia.'" One need only profess to be a Bulgar in Macedonia to be beaten to death like a dog, so great is the hatred of Serbia toward Bulgaria. After the wars the Serbs had grown so arrogant that the transit of a Bulgar through Serbia—no matter who he was—was absolutely dangerous to his life, because in that State, which, according to our Government organ, Narodni Prava, is ruled by liars, there exist no laws for Bulgars. If we do not more quickly deliver our brothers in Macedonia from the unbearable, cruel, and bloody yoke, not a Bulgar will be left in this purely Bulgarian land. Things are, moreover, already in such condition that Bulgaria cannot possibly exist next to a 'Greater Serbia,' inasmuch as the latter, which lays claim to our country up to the Jantra, will continually challenge us until it destroys us.

"The question arises: Why is Serbia so bold as to act with such hostility toward Bulgaria? The answer is clear: Through Russia, which wishes to erect at any price a 'Greater Serbia,' which shall destroy Bulgaria and at the same time help it (Russia) to conquer Constantinople and the Dardanelles. Serbia is the pet child of Russia and its Allies, who are seeking ways and means to make it great as fast as possible."

Now we come to an astounding staement. After setting forth these and other reasons why Bulgaria should join the Teutonic forces, a concluding paragraph reads:

"Finally, we must hold to that group of the powers which will win the victory in the present war, since only so can the important territorial extensions and further developments be insured. From the developments of the operations in the various theatres of war, on the front against France and Belgium as well as the fronts against Italy, Russia, and Serbia, one recognizes more clearly day by day that victory is inclining on the side of Germany and Austria-Hungary. We need not linger long over the question, inasmuch as it has become clear to the point of certainty for every observer that Russia, which has lost fortresses like Warsaw and Ivangorod, will soon be overthrown, and then the turn will come for France, Italy, England, and Serbia. Germany has proved that it is strongly organized in a military and material sense and can dispose of such enormous, superior, and inexhaustible forces as will enable it soon to overthrow its foes. Under these circumstances Bulgaria would commit a crime against itself, it would simply be committing suicide, if it did not side in with the Central Powers."

Reflect here a little! What does it all mean? Certain great interests are listed for which, in the judgment of the Bulgarian Government, it would be worth fighting. Nevertheless they would not, it is stated, entertain for an instant the thought of entering the war if there were any indications that it would not be on the winning side.

There is no thought in all their considerations of the interests of any nation except their own—no question of the right or wrong of the great struggle, no effort to find the right and help it, but pure self-interest controls throughout.

Perhaps some reader of The Pacific says: "It is what should be expected from the Bulgarians." But Bulgaria has not worked for her self-interests any more than all the other European nations have for many decades, even centuries.

Here the war roots; and we shall have wars until people everywhere recognize the fact and nations love other nations as they love themselves.

This war, which now bids fair to wipe out or disable all the able-bodied men in Europe before it ends, could be ended speedily if the people of our country would unite and say to the two sides, "One and all, you entered into it in self-interest; you ought to come together and settle it on Christ's platform of brotherhood; and until you do so, we shall have no more to do with you than if you were on another planet or in the depths of an ethereal hell. Hell it really is, and we want neither part nor place in it either directly or indirectly."

WHERE IS THE ENEMY?

A Timely Question By Washington Gladden.

A recent number of the New York Post contained an article by Dr. Washington Gladden on the especially pertinent and timely question, "Where Is the Enemy?" Dr. Gladden was busied in its preparation when the editor of The Pacific visited him in his home in Columbus Ohio, last month. We give here the article in part:

"I insist that he (the Enemy) be produced, identified, Bertilloned, photographed, ticketed, and pigeonholed. It seems that we are in mortal danger from him, that we have got to fight him very soon, and I, for one, demand to know who and where he is.

It now appears probable that we are going to work to spend several hundreds of millions of dollars in getting ready to protect ourselves against this enemy. The President says that we must; the Cabinet officers all appear to agree, the Congress has been canvassed and nine-tenths or more of the members of both Houses are reported to have declared their purpose of rushing through an appropriation no matter how large, for arming this nation to meet this enemy. I want to know where he is.

I hear the suggestion that the enemy is purely impersonal, hypothetical, nobody in particular, 'most anybody—that this is the kind of enemy for whom we are to make this vast war-like preparation.

Oh, come now! This will never do! The American people are not all so gone in lunacy as to accept such a propo-

sition as that. They are not going to get ready for war with a purely conjectural enemy. There are nations sufficiently suggestible to be led into war by the leash of a wild imagination; I am still inclined to hope that the American people have advanced beyond that stage of semi-imbecility. We are not going to get ready to fight a chimera.

Everybody Has One In Mind.

No; there's an enemy somewhere, in the mind of every man who advocates increase in our armaments at the present time. Nobody names him, but everybody has some definite enemy before his mind's eye. Nobody could be sufficiently daft to propose to saddle a big debt upon this nation in order that it might be prepared for war with nobody in particular.

They all say that all this preparation is to be for purely defensive purposes. For defence against whom? It is childish to be putting yourself into an attitude of defence when there's no enemy in sight. You are not such a fool. And Iwant every man who is urging these war measures to quit his quibbling and tell us straight out who the enemy is.

Mr. Hobson, knows. It is Japan. Well, I for one, am not going to get ready to fight Japan. The thought of war with Japan, of the possibility of war with that great and wonderful people, with whose programme our own national life has been closely identified, in whose splendid development we have had so large a share, with whom we have always been such good friends, is simply revolting. There is absolutely no need of war with Japan. There are no questions between America and Japan which cannot be easily settled, if America is ready to be half-way decent. And I refuse to believe that the America of John Hay will ever treat Japan in any other way than honorably and magnanimously. He is not a good American who seeks to persuade his countrymen that Japan is their enemy.

Some Want To Fight England.

Other raucous voices are crying out that England is our enemy. Some of my belligerent corespondents are justifying a vigorous war policy with no other enemy in sight than England. To some it seems sufficient to urge that "we've licked her twice and we ought to lick her once more." There are alleged minds to whom that appears to be a reasonable policy. "Wasn't she against us in the Civil War?" one hero wants to know, "and don't we owe her a licking for that?" That seems to him a good reason for increasing our armaments.

Probably it would be useless to tell these militarists the truth that the people of England have never been the enemies of the people of America. In the Revolutionary War, the English people were our fast friends. George III. and some of the aristocracy were our enemies, but the people of England would not fight the colonists; they refused to enlist in the army; the King had to go to Germany and hire Hessians to carry on his war. And the English histories, today—especially the school histories—vindicate the colonists, and eulogize George Washington as one of the greatest of soldiers and rulers. Nor were the people of England our enemies in the Civil War. How about the common people, the operatives of Yorkshire and Lancashire who stood and starved for the lack of cotton, rather than permit the blockade to be broken?

The common people of England have always been our friends. And the common people of England rule England now. It is with them that these patriots propose to go to war.

For a hundred years, a boundary line three thousand miles long has divided this country from English territory without a fort or a gun or a battleship to protect the people against each other. Shall we begin to-day to build armaments to defend ourselves against England? The thought of it is as indecent as the thought of arming Ohio against Pennsylvania or New York against New Jersey.

Russia has always been our good friend, and our friendship with France is traditional and has never been broken. Neither of them can be the enemy.

There Will Be a Different Germany.

No; at the back of the mind of nine-tenths of those who are clamoring for more ships and more soldiers it is Germany who is the hypothetical foe. I am no apologist for Germany. Her policy and her purposes as they have been disclosed in this war have no charms for me and no illusions. But I am going to try to preserve my rationality in thinking about her.

In the first place, it is not entirely clear who or what Germany will be when this war is over.

In the second place, if there are no revolutionary or dynastic changes, if the powers that be continue to be, they have certainly made it very clear that they do not wish any quarrel with the United States. They are not exhibiting at the present time, any animosity toward us.

In the third place, we know and they know that we do not wish any quarrel with them; that we have no disposition to interfere with their growth or to place a straw in the way of their prosperity; that we want them to have as big a place in the sun as they can occupy without putting their neighbors in the shade, and no bigger; and that we are ready to co-operate with them in making this a roomier, a richer, and a happier world. This is, has always been, and will always be the attitude of America towards Germany, and every man and woman of German birth in this country knows it; and if there are any Germans in Germany who do not know it, it is high time that their kinsmen on this side of the sea were making them understand it.

The Only Possibility.

The only possibility of trouble with Germany, therefore, arises from the supposition that Germany is likely to start out, some day, in a career of unprovoked aggression upon the United States; that she is going to seek and force a quarrel with a nation which has always been friendly to her and always means to be.

Some such hypothesis as this gives force to all the arguments in favor of the increase of armaments in the United States. Stories are going about of what German military or naval officers have said—about the possibility of a German fleet sailing into New York or Boston Harbor, and forcing us to pay them a big ransom; about various piratical schemes in which the Germans could ravage all our coasts and plunder us. Possibly some German officials may have said some such things; there is no restraint upon the imagination of men whose trade is war.

But is it possible for rational Americans to entertain such notions as these and to base on them a national policy? Is it possible to conceive that Germany, no matter what the issue of this war might be, could start out, in the face of the world, upon such an enterprise of aggression and plunder against a nation which has never wronged her and always sought her welfare?

Germany And Belgium.

What Germany has done to Belgium all the world knows;

but before now Germany wishes that all the world did not know it. It is safe to prophesy that Germany will never repeat that outrage. Her war-lords have succeeded in convincing her people that Belgium deserved it; but that delusion will not outlast the war, and Germany will repent of it. But no such excuse could possibly be offered for an aggressive attack upon the United States, and the war lords of Germany could never drag their people into such a warfare.

Moreover Germany knows that several millions of men and women of German blood are living on our soil; and she knows that such a wanton and unprovoked attack upon this country could have but one of two consequences; it would either force the Germans living here into active and violent hostility to their fatherland, or it would drive them out of this country. There would be no dallying with an issue of that sort. The hyphen would be promptly abolished. I have no question in my own mind which of these things would happen; but is it not preposterous to imagine that Germany—under whatever leadership—is ever going to force such an issue upon her children who have made their homes within our borders?

If Americans will stop and think a day or two they can never be convinced that Germany is likely to adopt the role of a pirate, and start out to bombard and plunder our cities. It is a diseased and monstrous suspicion. It is not the result of thinking; it is the symptom of a craze which is sweeping over the country and paralyzing the judgment of men who on other subjects are fairly rational.

There is no enemy. Let us face that fact. If we are going to spend on armaments enough money to build another Panama Canal, or to store the water which would irrigate hundreds of thousands of acres of desert, or to build and equip five hundred splendid technical schools all over this country—let us clearly understand that we are doing it without reason, purely in obedience to a groundless delusion—because our suspicious and our fears have been inflamed by this world conflagration.

WHAT GERMANY WILL DO IF SHE WINS.

They are not discussing in Germany what they will do if they win. The expression is "What we will do when we win." The Germans never doubt that they will win.

George B. McClellan, former mayor of New York, now professor of Economic History at Princeton, spent some time in Germany recently. In an article written by him the last of September there was a fine presentation of the annexationist and the anti-annexationist movement in Germany. When McClellan was there this summer he found the Germans grouping themselves into two loosely organized parties, or schools of thought, on the question of what the terms of peace should be. He designates them as annexationists and anti-annexationists, and writes as follows:

The annexationists are led by what is called the "Krupp crowd," and the chief agrarians, and include practically all the leading industrials and landowners in the empire.

The annexationist movement started at Essen with the insistence that Belguim and Northern France must be retained, so as to have in German hands a virtual monopo of the coal and iron mines of Western Continental Europe. Just as the present German tariff law was enacted by the joint efforts of the great industrials and landowners, so in the present instance the annexationist movement has included the same forces. The great landowners seriously objected to the retention of Belgium and Northern France because of the resulting and large increase in the industrial vote that would follow unless this increase should be compensated by the retention of agricultural Poland, with its population of 16,000,000 peasants. Both interests have combined and jointly advocate the retention of every inch of occupied territory.

The annexationists may be said to include what we would call the "interests," who, having vast capital at their disposal, are able to make a showing which seems to be disproportionate to their actual strength.

The anti-annexationists include most of the army, the non-industrial middle class, the vast mas of the people, and, if rumor be correct, the Chancellor, and the Kaiser. In other words, the struggle seems to be between certain great aggregations of wealth on the one hand and the rest of Germany on the other, with the almost certainty that the selfish and short-sighted ambitions of the interests will be defeated.

The anti-annexationists agree that as Germany is fighting for self-preservation in a war that was forced upon her after years of preparation on the part of her enemies, she will be justified in exacting peace terms that will for a generation at least insure the peace and curtail British supremacy. No peace can be lasting that ignores the claims of nationality, therefore the peace when it comes must be founded upon nationality as its base.

England went to war loudly proclaming the rights of the small nations, say the Germans, and forthwith destroyed the newest small nation of them all—Albania—to satisfy the greed of her ally, Italy. Germany must and will be more consistent if the anti-annexationists have their way.

The greatest sinner against the spirit of nationality has been Russia. The misgoverned and oppressed Finns will be taken from their master, and, being too small and weak to stand alone, will be joined with Sweden in a loose autonomous union. The three milion Germans in the Baltic provinces wil be joined to Germany, and this will be the onyl territorial increase that Germany will insist upon under the anti-annexationist program. The Russian Germans have been ill-treated by the Czar's Government, oppressed and exploited as an alien and conquered race. Their annexation will merely be the recognition of their national and racial aspirations.

Poland united with Galicia, and with, perhaps, a part of Russian Poland, will be erected into an independent monarchy, of which the Emperor of Austria will be crowned king, and constitute a third part of a new Austro-Hungarian-Polish empire. Strangely enough, except from the annexationists, the only objection to this plan comes from Austria. The anti-annexationists do not want Poland as a part of the German Empire. The antiannexationists do not want Poland as a part of the German Empire, but prefer her as a buffer State between Prussia and Russia. The Poles themselves prefer to constitute an integral part of the Austrian Empire to either membership in the German Empire or absolute independence, but the Austrian Germans bitterly object to the arrangements. They urge, with a great deal of force, that if 16,000,000 Polish Slavs are to be added to the domains of the Hapsburgs, the Slav element will so greatly outnumber both the Germans and Magyars that the empire will become almost as much a Slav nation as is Russia. Because of this objection it may be necessary, the anti-annexationists believe, to constitute Poland an independent buffer State under the joint pro-

tection of both Austria-Hungary and Germany.

France, for whom nothing but sympathy and admiration is expressed, will at least, as far as the Continent is concerned, be left in her status quo ante bellum. Calais will be taken from England and given back to France, for no German believes that France will ever recover Calais except by the force of German arms, and the northern provinces will be restored. No indemnity will be exacted from France or any other nation, for it is not believed that any will be in a position to pay. The "lost provinces" will not be restored, for it is not believed that their people, who fighting so gallantly and loyally for the empire, would for a moment consent to the transfer.

Italy is to be deprived of Albania, the islands in the Aegean that she promised to give up and did not, and of her colonies. The punishment of what Germany calls her treachery will be left to England. Great Britain's efforts to secure the repayment of the money which she has loaned the Italian Government, added to the wastage and destruction of the war, are expected to reduce Italy to such poverty and misery that for a century at least her ambitions need not be feared.

From Great Britain the anti-annexationists propose to take back the colonies lost during the war, exchanging them here and there for mutual convenience. In addition, they hope to receive naval stations in different parts of the world, so that Germany may share with England in the supremacy of the seas. "We are fighting for the freedom of the seas," say the anti-annexationists. "We do not want a monopoly of the world's commerce, but we insist that England should cease her dog-in-the-manger policy and permit the rest of the world to share in what is her exclusive property neither by law nor equity. If England is willing to concede to us the necessary naval stations, then Belgium will be returned to the Belgians, always except a small strip of land between Liege and Hubersthal, which for strategical purposes we shall be obliged to retain. If England refuses our just demands then, much against our will, we shall be forced permanently to retain Belgium and to fortify her coast against British aggression."

In the Balkans the annexationist rearrangement of boundaries will be governed by the principle of nationality and also by the attitude of the Balkan powers during the war. Bulgaria will, of course, be allowed to retain the territory with which Turkey bought her neutrality, provided always that Bulgaria "stays bought." The neutrality of Greece will be rewarded with the union of the neighboring tribes of Greek nationality, while Rumania, who has played with both sides during the war and been true to neither, will be fortunate to be left alone. A part of Serbia and Albania will be annexed to the Slav dominions of the Dual Monarchy, which by the addition of Poland will become a Trial Monarchy, and may even be reorganized still further by the constitution of a fourth autonomous kingdom of Slavs, including Bosnia, Herzegovina, Croatia, and parts of Albania and Serbia.

In Africa and Asia the policy of recognizing nationalities is to be carried stil further and a series of Mohammedan empires is to be created under the aegis of Germany, to act as buffer States against British aggression.

The Sultan of Turkey is to be restored to his ancient authority as Caliph in the Mohammedan world, Persia is to be freed from British and Russian intrigue and reorganized as a modern Moslem State. North Africa, with the exception of Algeria and Tunis, which are to be left to France, will be divided between the Sultanates of Egypt and Morocco. It can be readily seen that while the anti-annexationist ambitions are extremely limited in the direction of territorial acquisitions they are designed with the purpose of forcing from Great Britain a part of her world rulership.

Germany has suceeded in establishing her influence beyond dispute in Constantinople. If she wins the war that influence without much doubt can be extended around the Mediterranean, and across Asia Minor. What Germany needs for her economic development is not only colonies, although they are most important, but also markets for her products. If these can be obtained through the friendship of a number of Mohammedan empires under German influence she will have succeeded in displacing Great Britain from her position as the first Mohammedan power and in sharing with her the commercial hegemony of the world.

The anti-annexationists, like all Germans, insist that Germany has no ambition to become the ruling nation of the earth. That she merely desires to obtain from Great Britain a fair share of the world's commerce, and that in striving to displace England from her position of mistress of the seas she is fighting the battle of all the nations against British despotism.

WHO ARE THE ARMENIANS?

By James L. Barton, Foreign Secretary American Board of Commissioners for Foreign Missions.

The Armenians, whose extermination by the Turks is now threatened, are one of the oldest races of history. The earliest Biblical mention of the land occupied throughout their entire historical period is the allusion to Ararat. Later it is reported that the parricidal son of Sennacherib escaped after his crime into the land of Armenia. Armenia furnished Tyre with horses and mules as reported by Ezekiel, and the king of Armenia was an ally of Cyrus the Great in the overthrow of the Babylonians in the 6th century B. C. In the inscription of the Achemenidae at Persepolis and at Behistun the name Armenia appears repeatedly. Herodotus mentions the absorption of the Armenian Empire in that of Darius 514, B. C., when tribute was exacted. From that period to the present time this ancient race has figured in the history of the country centering in the high plateau from which flow the Tigris, the Euphrates, the Halys and the Araxes rivers.

Their own traditions take them back to Noah and make them members of the Japhetic branch of the human family. As a race they have a varied history. They were an ally of Rome in 67 B. C., and in 261 A. D. became again subject to Persia. Their last kingdom was in the Taurus Mountains, in Northern Cilicia, until 1375, when Armenia lost its last vestige of separate national existence.

They are supposed to be of Aryan origin though having not a little in common with non-Aryan races. They do not call themselves in their own tongue "Armenians," but Haik, and their country Haiasdan, thus fixing in their name the tradition of their immediate descent from Haik, the direct descendant, fifth removed, from Noah.

They were the first race or nation to adopt Christianity as a national religion, and so the Armenian Church is the oldest of all national churches, dating back to the beginning of the fourth century.

They were at first a part of the Greek Church, but a

separation occurred in 451 by which the Armenian or Gregorian Church became independent. It is the Church that has held the Armenians together during the centuries of the dispersion, accompanied at times by severe persecutions.

Physically and intellectually the Armenians are fully equal to any of the races that occupy the Near East, and to most they are decidedly superior. Mr. J. Bryes and W. Y. Palgrave, as well as a host of other students of the race, speak of them as finely formed, quick of intellect and perception, and inclined to intellectual pursuits. They possess remarkable tact and skill in business matters, and are enterprising and ambitious. They are industrious, frugal and prolific, possessing unusual recuperative powers and of a hopeful disposition.

Out from among the Armenians have come some of the noted leaders of the Near East, as well as men who have won distinction in many departments of activity in Europe and America. General Lovis Melikof of Russia was an Armenian, as is also Nuber Pasha of Egypt and a long list of men of conspicuous ability and talent who have served the Turkish Government and their own race in military, administrative, literary, commercial and educational capacities. In our own country, Armenians hold high positions in all of the learned professions, and rank among the first scholars in our universities and colleges. In their own country their are primarily cultivators of the soil, artisans, merchants, educators, professional men, and bankers. They are conspicuously peaceful, domestic in their tastes, proud of their name and history, and peculiarly devoted to their "Fatherland."

When, nearly a century ago, the American Board of Commissioners for Foreign Missions introduced modern education into Turkey, the most immediate response came from the Armenians. Almost by instinct they seemed to grasp the value and importance of education and became the chief patrons, supoprters and promoters of the modern school. At great sacrifice they gave liberally for the upkeep and endowment of schools and for the education of their children. I know of no other example in history where a new and modern idea was more quickly accepted by an Eastern race and so generally acted upon.

Because of this far vision and spirit of enterprise, they have more generally patronized the American schools and colleges in that country than any other race. Their belief in and zeal for schools of lower grade and eagerness to secure the advantages of such for every Armenian village, has been a modern phenomenon. Because of this passion for educational advantages for their children, the Armenians were fast coming to be recognized as the best educated and most promising race in Turkey.

For centuries the Armenians had not been permitted to bear arms or even to possess them. Ambitions in the direction of military achievements never disturbed them. While many longed for, and in their heart hoped that the day would sometime come when there might be an independent if not an autonomous Armenia, the fact that the race was widely scattered over the entire Turkish Empire among a far larger number of different races, convinced the thoughtful, sober leaders of the race that such a dream could not be realized by force.

There were a few shallow-thinking, hot-headed young men who now and then advocated a revolutionary propaganda, but which was as short-lived as it was short-sighted and futile. None of these movements were worthy of serious consideration, as they were largely founded upon patriotic speeches recalling the past glories of the nation, and ended in a collection to cover the expenses of the agitator. During the last 500 years there has never been an uprising of the Armenian race, or anything that even threatened such a move. They have been the most loyal and the most constructively valuable to the Turkish Government of any of the non-Moslem peoples.

At the same time it must be acknowledged that the loud talk of the handful of revolutionists and the rapidly increasing prosperity of the Armenians as a whole, due to their superior ability, marked industry, love of education and fecundity, did cause Abdul Hamid alarm and undoubtedly led to the massacres of 1895-96. Undoubtedly tradition and Moslem hatred for the Christian Armenians and the attempt, in some places, of the Armenians to defend themselves when attacked, notably at Van in April of this year, made some of the Turkish leaders fear that there was imminent danger of a general Armenian uprising all over the country. The absurdity of such a possibility needs but to be mentioned to be recognized.

This is the race that is now face to face with destruction and whose helplessness cries mightily to the heart of humanity for immediate and effectual help. It is a situation unprecedented in history, so far as I am aware, and one which, if permitted to continue unchecked, will cast an eternal cloud over the fair civilization of this 20th century.

ENTIRE RACE, ONE OF THE MOST ANCIENT AND HONORABLE IN HISTORY, UNDERGOING A PROCESS OF COMPLETE EXTERMINATION IN TURKEY.

The world is witnessing today in Turkey and just beginning to comprehend what will appear in history as the greatest, most pathetic and most arbitrary tragedy in history. An entire race, and that, too, one of the oldest and most honorable, is undergoing a process of extermination that for completeness of design and cruelty of execution surpasses anything that ever preceded it in Turkey or in any other country.

Although this work of destruction began more than six months ago, it did not reach the height of its fury until July and August, and, owing to the close censorship of the press, the world is only now learning the facts from eye witnesses and from official documents. It is now unquestionably established that the plan includes the extinction of all the Armenians and probably of other Christian races throughout all of Turkey. The highest Turkish official at Constantinople declares to representatives of foreign governments that this is their purpose, and the local officials in the provinces openly proclaim that such are the peremptory orders from the capital.

The rulers of Turkey experienced the full force of popular indignation at the time of the Armenian Massacre in 1895-6, when, according to conservative estimates, 50,000, mostly men, were miserably killed, and nearly as many more were forced to accept Mohammedanism upon penalty of death. Therefore, the present rulers of Turkey, remembering the cry of protest that went up at that time from the civilized world, decided upon a plan of extermination new to Turkey and to the world. This is the plan that is being carried out with a cruel ferocity hitherto unknown even in Turkey.

The first step of the process is the elimination of all able-bodied men. This was done by forcing all such to enroll in the army. As soldiers they were not permitted to bear arms, but were given different kinds of service like road making. Evidence is now coming in showing that these have been deliberately killed by the thousand.

When it was decided to clean the Armenians out of a city from which those able to bear arms had already been taken, with the exception of those who paid the immunity tax, the remaining adult men were arrested and thrown into prison. In one instance where full evidence is at hand men thus arrested numbered 1,215. A few days later, all of these were taken out upon the road under pretense of deportation and a few miles out they were all killed. The evidence is complete. After all the strong men were out of the way, the attack began upon the decrepit men, women and children. These were carried in carts or forced upon the road on foot, without adequate preparation for the journey. The destination in most instances was announced as Northern Arabia. For most of the refugees this was several hundred miles away, depending, of course, upon the starting point.

When attempts were made to provide these refugees with food for the journey or to feed them by the way, the information was freely given by the officials in charge that they wished nothing to be done that would prolong their lives.

One of these wayside camps was visited by the official representative of one of the friendly powers. He reported in detail the terrible condition which he found there in the following words:—

"If it were simply a matter of being obliged to leave here to go somewhere else, it would not be so bad, but everybody knows it is a case of going to one's death. If there was any doubt about it, it has been removed by the arrival of a number of parties, aggregating several thousand people, from Erzroom and Erzinggan. I have visited their encampment a number of times and talked with some of the people. A more pitiable sight cannot be imagined. They are, almost without exception, ragged, filthy, hungry and sick. That is not surprising, in view of the fact that they have been on the road for nearly two months, with no change of clothing, no chance to wash, no shelter, and little to eat. The government has been giving them some scanty rations here. I watched them one time when their food was brought. Wild animals could not be worse. They rushed upon the guards who carried the food and the guards beat them back with clubs, hitting hard enough to kill sometimes. To watch them one could hardly believe that these people were human beings.

"As one walks through the camp, mothers offer their children and beg one to take them. In fact, the Turks have been taking their choice of these children and girls for slaves, or worse. In fact, they have even had their doctors there to examine the more likely girls and thus secure the best ones.

"There are very few men among them, as most of them have been killed on the road. All tell the same story of having been attacked over and over again, and a great many of them, especially the men, were killed. Women and children were also killed. Many died, of course, from sickness and exhaustion on the way, and there have been deaths each day that they had been here. Several different parties have arrived and, after remaining a day or two, have been pushed on with no apparent destination. Those who have reached here are only a small portion, however, of those who started. By continuing to drive these people on in this way it will be possible to dispose of all of them in a comparatively short time.

"The condition of these people indicates clearly the fate of those who have left and are about to leave from here. I believe nothing has been heard from any of them as yet, and probably very little will be heard. The system that is being followed seems to be to have bands of Kurds awaiting them on the road to kill the men especially and incidentally some of the others. The entire movement seems to be the most thorughly organized and effective massacre this country has ever seen."

The quotation above is but one of many that might be given from official reports and from men and women not officials representing many races and nationalities but who were eye witnesses of what they report.

This evidence comes from regions as far west as Constantinople and as far east as Van and from the Black Sea coast of Syria. They all agree as to the method of procedure, the thoroughness and cruelty of the destructive work and the confessed purpose of the plan to wipe out the Armenian nation. The fact that the central government at Constantinople refuses to permit Armenians to leave the country is further evidence of their purpose of extermination.

The Turks do not deny the atrocities, but claim they are a military measure to protect them against a possible attack of a race that is disloyal. If their work of extermination included only the men of military age, while recognizing its drastic cruelty, there would be less ground for protest in this period of desperate conflict. But no military necessity can possibly be urged for the horrors perpetrated upon old men, women and young children, many of them hundreds of miles from any war. How can anyone excuse these awful crimes against civilization without becoming a moral partner in the deed itself?

It is impossible to estimate how many have already perished. A careful survey in the Van Vilayet gathered the names of 55,000 persons who had been killed. Others were able to escape by flight to Persia and Russia. An eye witness who has recently made an extended journey across Asia Minor saw over 50,000 poor, dazed, helpless, starving refugees camped by the roadside in a region almost desert with no provision for their food supply. Probably it is not an overestimate to say that 1,000,000 of the possible 2,000,000 Armenians in Turkey at the beginning of the war are either dead, or in Moslem harems, or forced to profess Mohammedanism or are on their sad journey to the desert and death.

There has never been a more urgent call for help. A more heart-rending need has never been established by overwhelming evidence. A more inhuman treatment of a helpless people has never shocked a humane world.

The National Armenian Atrocities Committee, with headquarters in New York, has a vast amount of evidence in its possession—and constantly increasing—showing the extent and cruelty of this assassination of the non-Moslems of Turkey. This Committee has already cabled to American Ambassador Morgenthau at Constantinople $100,000 for relief purposes, and $6,000 to Egypt to care for the Armenians who have escaped there. Arrangements are being made to reach with aid the 400,000 refugees who

have fled to Persia and Russia.

Immediate and generous help is necessary to save scores of thousands of lives where utter destitution reigns in the face of an aproaching winter. He who gives speedily gives twice. CHARLES R. CRANE, Treasurer.
70 Fifth Avenue, New York.

CHRONICLE AND COMMENT.

Billy Sunday is listed for Chicago in December 1916. The trail hitters at Omaha numbered 8,800 adults and 4,100 children.

Any person who owned stock in the Bethlehem Steel Company a year ago valued at $1,000, and kept it, can sell it now for $20,000.

Edwin Markham, the poet, has been in San Francisco much of the time since the exposition opened and has been quite regular in his attendance at the service in the First Congregational Church.

About 15,000 Mexicans have been coming into the United States each year for several years, settling in Texas, Southern California, Arizona and New Mexico. They number not less than 750,000 now.

The congregation of a Presbyterian church at Gheens, Louisiana, is made up largely of people who until recently were Romanists, and many have already entered into membership in this Protestant church.

The First Presbyterian Church of Baltimore has an elder who is 100 years old. He attends church regularly and assists at each communion service. He is director in two banks and is active in the directory.

The Rev. Dr. W. H. G. Temple has taken charge of the Prospect Congregational Church, Seattle. Dr. Temple's splendid service for nine years in Plymouth Church, Seattle, will be remembered by many readers of The Pacific.

A New York clergyman remarked recently that many dying churches in that city would prosper if the ministers would stick to the one job of shepherding their churches. Most of them are doing too many things, and so are doing nothing well.

Since Sunday closing went into effect in Chicago saloon licenses which formerly sold on assignment for as much as $2,500 are now offered as low as $100. Many saloon keepers in the outlying districts depended on the Sunday trade for their profits.

Archbishop Messmer of Milwaukee says that it is "a grievous sin against their religion" to require Catholic students to attend chapel services at Beloit College. The services are non-sectarian. Evidently there is yet rooom for reform in Roman Catholicism.

The Indians of this country have declared for another holiday, to be known as American Indian Day. They suggest the second Saturday in May. The Indian has come too late with his request. We now have too many holidays. On every other ground he ought to have it.

A strong effort is being made by conservative theologians in the Presbyterian Church to get Professor Lucius Hopkins Miller out of his position as assistant professor of biblical instruction in Princeton University. They who read his book entitled "Our Knowledge of Christ" will know why.

Information gathered not long ago as to 84 of the 96 United States senators disclosed that 68 were college men. Twenty thus educated pursued other studies in some of the large universities; twelve others had a law course at some state university; but 36 were educated wholly at the small colleges.

The address on "An International Conscience," given by Dr. Aked at the National Council in New Haven, has been printed in San Francisco in pamphlet form and is on sale for ten cents. An international conscience is greatly needed. Dr. Aked's address will aid to it, and it is to be hoped that it will circulate widely.

The mayor of Lynn, Massachusetts, asked of two Mormon missionaries who sought license for street preaching, "Do you believe in polygamy?" One answered: "How can we believe in a thing that is dead?" The other said: "We do not believe in the practice of polygamy." Then the mayor put the question, "Do you believe that polygamy is morally wrong?" They were trapped and rather than lie they confessed that they did not.

The Methodists of Illinois are planning to construct buildings at the University of Illinois to cost $500,000. The campaign to raise the money is now in progress. Their plan is to build two dormitories, one for men and one for women; a social centre, and a church in close proximity to the University campus. It is expected that the church will cost $150,000, the social-centre building $100,000, and this building will be the first to be erected.

The Federal Council of Churches has suggested Sunday, November the 14th, as a day for the expression of our common sympathy and our earnest prayer in behalf of our Armenian brethren and those of the other races and religious who innocently bear a suffering, the measure of which the human mind can scarcely conceive. It is earnestly recommended that on the same day, both by general contributions and by personal gifts, our churches express their fellowship and affection.

Twenty-four Pima Indians went recently from the Gila reservation in Arizona to the camp meeting of the Papagos 110 miles distant. They went to tell the Papagos what good things God had sent them in the way of spiritual blessings in their churches along the Gila. It was the first time that the two tribes had been together since the old days when they fought the Apaches. One of the Pimas mentioned in his talk that in times gone by they came together to drink and gamble, but now they came to feed upon God's word and to drink the precious water of life instead of the wine of the cactus. Among the converts thus gathered was a policeman of the Papagos tribe whose life had been a wayward one.

A few weeks ago Abdul Baha Abbas, the leader of the Bahaists, was spirited away from his headquarters at Mt. Carmel, Syria, and it is feared that he has met the fate of the hundreds of thousands of Armenians. Mr. Topakyan, the Consul-General of Persia, says: "It is understood that the leader of the Bahaists was forcibly taken away, together with followers—numbering possibly bet-

ween fifteen and a score—and hurried off to Nazareth, where, it is thought, they have all met the same fate that the Turks have been dealing out to others since their entry into the war. The safety of Abdul Baha is a matter of deepest concern for at least 20,000,000 of peoples in all corners of the world who have believed in and followed his religious teachings."

When at the National Council in New Haven it became evident that Los Angeles and not Chicago was to have the next meeting of the Council, Dr. Barton of Oak Park composed and read the following:

"Ship me somewhere south of Frisco,
Where all's best and nothing worst;
Where they've oranges and climate,
And cold lemonade for thirst.
For the mission bells are calling,
And Pacific breezes say,
Come and visit with the Angels,
And with William Horace Day."

Women in the states which defeated the suffrage amendments this year are comforting themselves with the experiences in other states where they now have equal suffrage: In Kansas the first time a constitutional amendment for equal suffrage was submitted, it got only 91,000 votes; the second time it got 95,302; the third time it got 175,376, and carried. In the State of Washington, it was defeated the first time by 19,386; the second time by 9,882, and the third time it carried by 22,623. In Nebraska, the first time it was snowed under, almost three to one. Last November it came so near passing that a change of about 5,000 votes in a total of 189,818 would have carried it. In South Dakota it was defeated in 1910 by 22,520, and in 1914 by only 11,914, and the Legislature has already voted to resubmit it at the next election. In California and Colorado it was defeated the first time and carried the second. In Oregon it was defeated five times and carried the sixth.

Dr. John Henry Jowett's heart is more in England than it ever has been in this country, and there is a strong probability that he will accept the call to the City Temple, London. The New York correspondent of The Presbyterian, of Philadelphia, says: "The fear is strongly entertained here that Dr. Jowett will accept. There are several reasons for this. One is that had he declined to entertain an invitation back to England, the matter would not be apt to have become public. Another is that he is deeply concerned about the fate of his country in the war. He passed all summer in Great Britain, the major part of which he spent in publicly and privately trying to help heal the heartache of those afflicted. The stipend in London will not be even half what Dr. Jowett receives here. At the Fifth Avenue church, his salary is $12,000, and the church pays the rent of his apartment at Park Avenue and Sixty-fourth Street, said to be $4,000. But all who are acquainted with Dr. Jowett know that money is not his motive. They also know that the prestige and pulpit honor that he has won for himself in New York will not be taken under consideration by him if he feels that duty calls him back to his own country." It was reported recently that Dr. Jowett had decided to decline the London call.

Many citizens of the United States enlisted in the Canadian armies that were sent to Europe. It is reported that the first contingent contained 6,000 and the second a larger number.

NATIONAL COUNCIL MINUTES.

The Minutes of the National Council will be issued as soon as possible and will be sent free (pursuant to plan submitted by Executive Committee) to all regularly elected delegates, to all registered as honorary delegates to those chosen as voting members of the various Missionary Societies, to members of Committees and Commissions, and to members of Missionary Boards. All Congregational ministers not included in above classes will be furnished the volume on request. **Send a post card today as the size of the edition must be determined at once.**

The price to others is thirty-five cents in paper covers and sixty cents in cloth. Orders should be sent at the earliest date possible.

HUBERT C. HERRING,
Secretary.

14 Beacon Street, Boston.

DR. HILLIS AND HIS AGENT MR. FERGUSON AGREE TO ARBITRATE.

Through the efforts of ministerial friends of the two men, the controversy between the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, and Frank L. Ferguson, his former business agent, over the financial affairs of the clergyman has been taken out of court and their differences submitted to arbitration says The New York Times. The agreement was brought about by the Rev. Dr. S. Parkes Cadman, pastor of the Central Congregational Church, and the Rev. Dr. Nacy McGee Waters, pastor of the Tompkins Avenue Congregational Church.

Both ministers desiring to end the unpleasant situation, worked with Dr. Hillis and Mr. Ferguson for several days, urging that they settle their dispute other than by court proceedings, Dr. Hillis and his former business administrator were finally brought together in Dr. Cadman's study. It was their first meeting for some months.

Dr. Cadman and Dr. Waters explained their plan for settling the trouble and found the two disputants in a receptive mood. After a long conference, Dr. Hillis and Mr. Ferguson signed a paper agreeing to arbitration. Each of the principals is to select an arbitrator, the two arbitrators to elect a third.

I was agreed that the legal proceedings brought against Mr. Ferguson by Dr. Hillis should be dropped and that there should be no further public discussion of their differences by either.

Mr. Ferguson was attorney for Dr. Hillis for five years and handled most of the minister's business affairs while the pastor of Plymouth was engaged in timber land operations in the West. Recently Dr. Hillis obtained a court order requiring that his former agent be examined before Official Referee William D. Dickey as to his administration of the clergyman's affairs. Dr. Hillis sought to have Mr. Ferguson examined that he might obtain information upon which to base a complaint in a suit.

Mr. Ferguson applied to vacate the order, which, he declared was only a move in a "fishing excursion." Justice Kelly, in the Supreme Court, heard argument on the motion last Wednesday, and on Friday decided in favor of Mr. Ferguson, vacating the order for his examination. Justice Kelly said he thought that the plaintiff's affidavit contained all the necessary facts to enable him to frame a complaint for an accounting.

While the Hillis-Ferguson controversy has been thrown out of court, there is still pending against the pastor of

Plymouth Church a suit for $50,000 for alleged libel brought by his nephew, Percy D. Hillis of Victoria, B. C. This action is based on alleged newspaper interviews with Dr. Hillis published in The Portland Oregonian and a Brooklyn newspaper. The pastor was quoted as saying that he had assumed large financial obligations in order to make good to others losses which they had suffered through the failure of a business enterprise of his nephews. The nephews also operated in timber lands in British Columbia. Percy D. Hillis complains that he had been damaged by the statements attributed to his uncle, which he brands as "false and malicious."

Among the Churches.

San Francisco, First. — Sixteen persons came into the church fellowship last Sunday, three on confession. Those by letter were from Methodist, Presbyterian and Congregational churches.

Berkeley, North. — Five persons were welcomed into fellowship last Sunday. Considerable of the indebtedness on the new building has been paid and the whole amount provided for so that its absolute removal is sure within six years.

Tipton. — The church building has been repainted without and papered within, in addition to other repairs and renovations. Ten persons came into membership by letter at the recent communion service. The church has voted to pay two thirds of the pastor's salary. L. C. Watson has charge at Tipton.

Palermo. — The Sacramento Valley Association at a late meeting decided to assist the weaker churches by a series of evangelistic meetings. The first effort was made at Palermo, beginning Oct. 30., Rev. John Brereton of Woodland leading the services. The meetings continued for ten days and were successful in awakening interest and giving a spiritual uplift. Five or six pledged themselves to the Master's service, and there will be some additions to the membership. Mr. Brereton is an interesting preacher and a faithful worker.

Redwood City. — Sunday Nov. 7th. five were received into the church, three on confession. Making 144 during the present pastorate. Last week the ladies of the church held a Harvest Home Festival. The church was tastefully decorated with the fruits and grain of the season and a large sum was realized. The fall work for the young people is opening up splendidly. The spirit of the meetings is fine and they are going at their work with greater zeal than ever. They have been receiving great benefit themselves as well as bringing cheer to others by their services held at the County Hospital and visits to the "shut-ins."

Oakland, Myrtle Street.—During the Sunday evenings of October Rev. J. B. Orr was assisted by prominent business men of Oakland. On October 3rd Mr. W. H. Roussell, president of Alameda County Milk Dealers' Association, spoke on "Welfare Work in Dairies and Creameries." On October 10th Mr. A. C. Jensen of Taft & Pennoyer's, spoke on the "Ethics of Shopping." On October 17th Mr. A. W. Moore, assistant cashier of the Oakland Bank of Savings, spoke on the "Spiritual Analogy of Banking and Religion." On October 24th Mr. W. Tell Drake, a representative of the Oakland Tribune, spoke on "Machinery and Progress as Seen in the Linotype Machine." The pastor also spoke on these subjects, bringing out spiritual lessons from each. On October 31st the pastor told the story of the Book of Philemon, after which scenes from the book were presented in moving pictures by young people of the C. E. Society. The scenario was written by the pastor. The music of the evening was furnished by Mrs. Beatrice Priest Fine of New York, accompanied by Miss Olive Reed, violinist. The Y. M. C. A. male quartet sang two selections. The church was crowded, and the service was enjoyable and spiritual, and showed how the efforts of the pastor had succeeded in presenting such a beautiful and effective evening for the people.

NOTES AND PERSONALS.

The next meeting of the Bay Association will be on Tuesday December the 7th with the Fruitvale Avenue Church, Oakland.

The First Congregational Church of Berkeley has voted for the purchase of 350 or 400 new hymnals—The Pilgrim Hymnal being the choice of course.

The Rev. E. J. Singer is in charge temporarily of the work in Park Church, Berkeley. Mr. Singer has been doing most excellent work of this kind for several years.

The Rev. Mr. Whitaker who came here from the Hawaiian Islands last year and who has been located in Paradise Valley for several months will go soon to the mission field in China.

The resignation of the Rev. W. W. Willard came as a surprise to the church people at San Jose. Mr. Willard will spend the winter in San Jose and is open for engagements in our churches hereabout as pulpit supply.

Next Monday at the meeting of the Congregational Ministers of San Francisco and vicinity the address or paper will be given by the Rev. C. F. Clarke of the Fruitvale Avenue Church, Oakland. The meeting the following Monday will be given to a consideration of the meetings here early next year of the Laymen's Missionary Movement—What Shall Be the Congregational Participation Therein?

HOLLYWOOD CONGREGATIONAL CHURCH.

On Year After Organization.

The Hollywood Congregational Church, Los Angeles, celebrated on Sunday, October 3rd, its first anniversary. A large congregation attended the morning service at which the pastor, Rev. Ray F. Carter, reviewed the progress made and spoke of the plans and the hopes for the future. Four persons were received into membership.

Mr. Carter said in part: One year ago we, a company of Christian folk, met in this place to organize a Church of Christ. Today we gather as a church with one year of history behind us to review our progress and to speak of our hopes for the future. It has been a year of quiet development, of organization and for becoming better ac-

quainted. It has not been a year free from trouble. Some who started with us have gone from the church in the earth to the church triumphant. It has been a year marked by serious disturbances at home and abroad. War and the pains and ills inseparable from it have touched all our hearts. The financial depression has given all of us a new feeling of the instability of all things human. It has also made us feel the necessity for building up those great agencies which bring comfort and cheer to human hearts.

Today I wish to speak on, first what has been done, secondly, "The Next Steps," and lastly, "The Ideals which are beginning to take shape in our hearts." We organized with 96 members. Twenty-three have united through the year. The present membership is 117. The Woman's Auxiliary, with its missionary, industrial and social circles was organized soon afterward, and it has carried out a highly creditable program. The Men's Brotherhood numbers now about forty members. The Boys' Scouts to the number of 35, have done much to help in building up the Sunday School. The Junior Endeavor, organized last spring, at its first meeting this autumn, had an attendance of 30. The Sunday School numbers about 160. The attendance for the last two Sundays has been 125.

The most gratifying feature of the new work has been the steady reduction of the grant from the Conference. By this time next spring the church should be self-supporting. In addition to reducing the grant, gifts to missionary work have amounted to about $300. The good work that has been done and the organizations that have come into existence have been made possible largely because of the courtesy of neighboring churches, the First Methodist and the Baptist, in allowing the new church to use their buildings.

In speaking of "The Next Steps," Mr. Carter mentioned four things: (1) A large membership, both for the sake of the church and for the sake of the cause which the church stands for. In these times no one should be standing on the side-lines. (2) A large addition to the faculty of the church school. The religious instruction of the young is the most important part of the church's work. From the school come the best members of the church, the most loyal and active. A wise church will so plan its work as to help the young to decide early for Christ and to keep them within its influence and engaged in its service. (3) A larger income. While our present income suffices for present needs the work must grow and systematic effort must be made to increase the number of subscribers for church support. Particularly should the children and young people be taught to support the church, since giving is an important part of Christian training. (4) A church home. No argument is needed for this. It is as important that the church family should have a home of its own as it is that the individual family should have its own home. To get this home will involve sacrifice, work and genuine self-denial. It may seem a preposterous thing for a church of our strength and in hard times to go about such a task. But it is always the preposterous people who put through the big things. If a congregation thinks more of the cause of Christ in the earth than of its own comfort, the church can have a home of its own.

In speaking of the ideals of the church, Mr. Carter said that it was the hope of all who had considered the matter that we should have in mind the community type of church, open seven days in the week. Drummond has reminded us that the life of any organization depends upon successfully meeting the demands of its environment. The church is not exempt from this law. Every community has needs which are constant and universal. All people in a community need to worship. Some communities need in addition to the opportunity to worship, certain other forms of ministry which are adapted to the location. It is not our intention to blindly duplicate a church nor to imitate the work done by any other church anywhere. We must work out a program adapted in every particular to the immediate vicinity.

It is our hope that we may build a church to which boys and girls will turn naturally at any free moment. There is no reason why the billiard-table and the bowling alley should not form a part of church equipment. There is no reason why young people should not make merry with their friends within the friendly shelter of the church. We believe it is better to keep our young people with us by providing a place for the good times demanded by all normal young folks than to make a feast for them when they return from the far country. We believe the church should adapt its program to the people, old and young, in its vicinity. It should seek to be a center of spiritual blessing and an inspiration to noble living. It should also provide those recreations and cultural opportunities which minister to both body and soul.

There is no reason why people should shun the church. If it really ministers to them, why should they not seek it? There is no reason that I can discover why a church should not depart from the beaten paths if by so doing it may save boys from hanging around the barber shops and cigar stores and learning to smoke and shake dice. There is not much intelligence in a condemnation of such things. The way to overcome evil is with good. The church which laments the destruction of character and does not take steps to save it is out of the running. The command of Jesus to "resist not evil" has been curiously perverted. Instead of submitting to it we must put something better in its place. The church is common which thinks more of its paint, carpets and furniture than of its youth. We shall never desire, I trust, a building too good for use. What we want is not a building to preserve, but a workshop for character building.

Personally I hope we may build an auditorium, comfortable, inviting and inexpensive. Expensive churches are an offense to heaven, especially in days when every dollar is needed for world-wide work of vast importance. Then we should have a parish house, or community center, which shall be a source of joy and a constant appeal to every boy and girl in the neighborhood, and a place to which the feet of the older people with young hearts will readily turn. I have an unconquerable faith in human nature. I believe it wants to do the right thing. It wants to be decent and happy and useful. For this reason I believe that what is needed is less exhortation and more opportunity to be good.

The appalling thing about our modern world is that it is so much easier to go wrong in it than to go right, and this is largely because the church has been active in saying thou shalt not, but slow in providing the opportunities for wholesome living. The loss of even one soul in a community is sufficient to condemn a church which does not make an honest effort to save it by building up the things which minister to the human hungers and legitimate needs of youth and the elders as well. "Where there is anything growing, one former is worth a hundred reformers," says Mark Hopkins. "An ounce of prevention is worth a pound of cure." It is a great mission for a church to put into any

community the means of bringing to men and women great satisfactions. Let that be our aim. Not to pull down, but to build up. Not to condemn, but to help. Not to merely take away the harmful things, but to put in the thing that prevents. That, it seems to me, is sufficiently Christian enterprise to enlist our full strength.

SOMETHING FOR ALL WHO ARE INTERESTED IN THE WELFARE OF THE HUMAN RACE.

To the readers of The Pacific, and others who are interested in the welfare of the human race:

Recognizing that it is a privilege of ours to give of our time, money, and talents to help in the great forward movements of our State; in education, in morals, in spiritual uplifting, I want to bring to your minds at this time the great question of Missions, and especially Home Mission.

I would like to have you answer three questions:

1st. Am I interested in Home Missions?

2nd. Am I interested in Missions so as to get in touch with our missionaries.

3rd. Am I so interested that I would help the Indians?

Under the missionary's supervision, in Likely, Modoc County, there are a little less than one hundred "Pitt River Indians," a people that seem to be happy in the customs of their forfathers, a people who are religious, and worship the coyote; a people who are not wards of the government as the "reservation" Indians, but under the care of the government.

Some live in "Campodas" made of Juniper logs, thatched with tules, hardly warm enough to keep out the frost and snow, sitting around a fire made in an excavated hole in the ground, others living in tents out on the wind and storm swept hill, no chairs, or if any, but few. The bed is but a few rough boards made as a box, with a few twigs or straw for mattress. Others just roll themselves in blankets and lie in the corner of the room or tent. While others live in houses or cabins, with some of the comforts that the whites enjoy.

Pitt River Indians are a very peaceable tribe, industrious, that is to say, the men. Their children attend Indian Day School. They are a very religious people. They are just opening their eyes to the fact of a converted life. Some have accepted Christ, others are watching and studying the Christian people. They are asking, "Does the Jesus of the white man make big change in white man?" They are putting the white man to the test. The Pitt River Indians are calling. Can you hear the call?

One old Indian woman, "Nancy", gives this answer to the question, Are you a Christian? "Oh, yes, I good woman, I have lived one hundred and twenty-five years. I never sick. I all time go, Good man, Great Spirit, who live up (pointing up) take care of me all these years. He who take care of me all these years, take care of me when Turning away from you, she pats herself, saying, "Good, good Nancy. He take care of me. He take care of me."

Pitt River Indians need clothing, shoes, stockings, overcoats to keep out the winter blasts. Can you help us? Send to my address boxes of clothing of every description. God will reward you. The Indians will bless you and you will help make our work effective.

THOMAS H. DODD,
Indian Missionary,
Likely, Calif.

WHAT IF THE WAR SHOULD STOP?

The Philadelphia correspondent of the New York Post writes:

"More positive, yet vague, predictions of early peace among the warring countries of Europe have aroused much discussion in this city as to the possible bearing such an event might have upon munition manufacturing concerns and their securities. No one in the financial district thinks the suggestion of peace really had direct bearing in causing this week's wide breaks in war specialties on your market. The setbacks were looked upon as a sequence of both an overbought condition, and a previous very large realizing movement by professional speculators.

"As to the real influence of a sudden ending of the European conflict upon business and securities, opinion is widely at variance. Every one admits that a great readjustment is destined to follow, but all agree on the impossibility to surely forecast the outcome. The general judgment is, that if the situation should suddenly indicate the termination of this monumental struggle, a very severe shrinkage would occur in prices of war specialties on the Stock Exchange; but that shares not directly involved, and which have not been flagrantly inflated, would suffer no great depreciation.

"One prevalent theory is, that the country's exports would pick up as a necessary factor in the extensive material reconstruction that would have to take place throughout Europe. Against this conclusion, there are leading business men here who take the stand that Europe will be so impoverished that a long time will be needed before any of the present belligerents will be in position to make heavy expenditures on this side. The extraordinary profits now accruing to American manufacturers, in exports both of munitions and of general merchandise, are coming largely out of war loans and taxes on the European people. This will handicap foreigners from taking other necessary things on the old-time scale until long after the war.

"From the standpoint of the manufacturer, however, there are those who hold to the opinion that the present widening circles of activity in domestic business, a consequence of the stimulus given by war profits, will afford a sufficient momentum to largely offset the loss of Europe's war supplies. So far as Philadelphia is concerned, the precaution against loss on account of new machinery installed for the purpose of turning out these munition orders will prevent the abrupt ending of the conflict from costing them other than trifling sums, as in nearly all cases the necessary outlay for additional buildings and equipment has been paid for by the foreigners."

The Home.

MAKING HOME LIFE UNHAPPY.

A teacher in one of the public schools in Chicago asked her fifthgrade pupils to write a definition of the word "home." Here is the reply of a little Polish girl:

"A home is w'ere people live and w'ere a man or somebody comes home and finds peoples there and then eats."

This childish observation may bring a smile, yet all unconsciously it reflects a real phase of life that is anything but smile-provoking. Each of us, I dare say, knows more than one person to whom "home" apparently signifies little more than a first-class boarding-house. Ah, the dearth

of spiritual and intellectual food in such a home—the apparent lack of realization that the world comprehends something beyond mere material comforts!

Only the other day a young woman told me her own experience in a home of this sort.

"Perhaps I should not speak of it," she said hesitatingly, "but it seems as if I must talk about it to some one. I have just returned from a visit with mother and father—my first in nearly a year—and it fairly made me ill, the atmosphere was so depressing. Not that this is anything new. It has been so ever since I can remember. But having been away for several years I sort of have time between visits to shake off the dispiriting memory of it all.

"You see, father was always a busy man, and a man with 'nerves.' His arrival home each evening was a signal for quiet to fall like an ill-fitting mantle over the house. We never could have any real jolly good times because it would 'disturb father.' He gave us everything that money could buy, but I think I can almost count the occasions when he devoted any of his time at home to us or our individual interests—or to what a father might naturally expect his children's interests should be. We were not allowed to converse at the table, and father himself usually had very little to say. At breakfast he read his newspaper. Never was there any interchange of experiencee or ideas at the dinner hour, never any gayety. We sat in silence and ate what was before us. I wonder that we didn't all die of mental as well as physical indigestion.

"This atmosphere of constant repression permeated our entire day, our very lives. It doesn't seem strange, do you think, that my sisters both eloped with the first youths who asked them? And I—well, I honestly confess that the situation influenced my choice of a profession that would take me away from home. As for mother, naturally buoyant and joyous and alive though she was—she simply didn't know how to meet the unresponsiveness of the big, silent man she had taken for a husband. After the first futile efforts to make things different, she gradually fell in with his habits of life, so she told me years afterwards. And—well, have you ever seen a little dog whipped into submission? Mother always brought that picture to my mind.

"Yet if any one had mustered courage to tell father that he was making us all unhappy, doubtless he would have been the most surprised man in the world. He wasn't the sort, somehow, with whom you could talk things over and clear up a matter. If you tried it he became more silent than ever, if that could be possible. So we all lived along the lines of least resistence and his way dominated the home. Why, sometimes there would be days and days when he scarcely spoke a word to any of us.

"The years haven't changed things as I can see. I suppose it is too late now to expect a change. But the thought of two persons who might be so mutually helpful and happy, growing old together in melancholy silence, is anything but inspiring. I have often thought I'd like to compile a cook-book entitled, 'Life's Menus.' And in amongst the soups and meats, the salads and desserts would be a liberal sprinkling of food for thought—conversation, jokes, the day's happenings, current events, kindness, consideration, generous responses and affection—all joyously served with proper seasonings and garnishings."

This young woman's experience is doubtless an extreme. At least I trust so. Nevertheless, we do see certain aspects of it duplicated on almost every hand. We see homes where there is a noticeable lack of mutual sympathy and self-giving, of that homely interchange of thought and idea without which there can be no under-glow of joy—no understanding of the depths that lie in daily common things.

Members of a family have no right to indulge themselves in moods of unresponsiveness. It is as wrong to themselves as to those about them. Having to live with a human sphinx is indeed a shivering experience. In family relation, as in the world-wide life, one need never fear of giving too much sympathy and love—too much self-service.

The family may be likened to the stockholders in a corporation. The father and mother hold controlling shares, and hence on them chiefly falls the responsibility of working out the "corporation's" policy. The stockholders may receive large dividends of happiness if they invest wisely. But if they hoard within themselves there will be no returns; in time they will become bankrupt—that home will fail.

Some people are like sponges in their absorbing ability; like blocks of cold granite when it comes to giving out anything they have absorbed. Such people are misers. You can be more of a miser with words, with kindness, with encouragement and love than with money. For they are worth far more than gold.

There is anemia that is not of the body. There is starvation not of the flesh. Heart and soul deprived of their own peculiar nourishment suffer the cruelest poverty of life. Any home which chiefly signifies a place "w'ere a man or somebody comes home and finds peoples there and then eats," is violating the pure-food laws of human existence. —Exchange.

For The Children.

MY DEAR GRANDMA AND I.

Sometimes my mother has to go
With father out to tea;
An' then, so I won't be alone,
My grandma stays with me.

My little sisters go to bed;
But I can sit up late,
To keep my mother company,
Until the clock strikes 8.

My father was her little boy
A long, long time ago;
An' cause she knew him then, I guess,
Is why she likes me so.

She tells me stories, like the time
He lassoed grandpa's pig;
An' grandpa said, "It's lucky, sir,
That you are not very big."

An' then we pull my table out
And play my letter game,
Where you make words like "cat" an' "rat"—
Lo-go-mer-key's its name.

An' sometimes I take grandma's words
An' she takes mine from me;
It's lots of fun, an' we both laugh,
'Cause we are chums, you see.

—Elizabeth Scantlebury.

THE MAY-BASKETS.

Margaret sat by the table making May-baskets. As she worked, her face was very sober. For the past two years she and Evelyn Gray had made their May-baskets together. This year for the first time in their lives they had quarreled, and it was now almost a week since they had spoken to each other.

"I shan't speak until she does," Margaret had kept repeating, yet she had found the week a very long one. Her school work dragged and her play was dull and lifeless.

This is for Ruth and this for Arthur and this for Mamma," she said as she counted up her completed work. She stopped with a lump rising in her throat. She had always hung one for Evelyn before.

"Here's a whole sheet of pink paper left!" For a few moments the little girl stood hesitating.

"I'm going to—no, I won't. Yes, I will," and before she could change her mind again, she seized paper and scissors and went resolutely to work.

When she had finished, she had a dainty little basket of pink and white, the prettiest she had made. She filled it with candy and peanuts and set it aside.

As soon as evening came she hastened out. She would hang this one first. The house was but a short distance down the street. She hung the basket on the knob, rang the bell and before anyone could answer it, she was half way toward home.

The next day at school she looked at Evelyn, but saw that she was studying hard. At recess she stood around expectantly, and after school she waited a few moments until she saw Evelyn going home with another little girl.

Margaret could not keep back the tears.

"She might have known it was mine," she said with a little catch in her voice. "I made it pink, because I knew it was her favorite color. She doesn't want to make up."

She did not glance at Evelyn that afternoon, and when school was out hurried quickly home.

Just after dark the door-bell rang. It was a May-basket of course. Margaret rushed to the door in time to see a little figure hastening away in the distance.

On the knob was a basket just like the one she had hung the night before, only it was blue instead of pink.

"Oh!" she cried, "it's from Evelyn! She knows I like blue." Her eyes shone as she carried it into the house.

The next morning on her way to school she saw Evelyn a little ahead and ran to overtake her.

"I had a lovely May-basket last night," she exclaimed. "It was blue and white."

"And I had a pink and white one, night before last," answered Evelyn.

The two little girls looked into each others eyes.

"You hung it!" they cried together. Then put their arms about each other, and as they went on chatting gaily no one would suppose that they had been anything but the best of friends.—Edith Larrabee in American Messenger.

One-tenth of the land in New York City, or about $475,-000,000 of a total assessed land valuation of $4,,643,000,-000, is owned by ninety-nine families, according to statements in the educational propaganda of the Society to lower Rents and Reduce Taxes on Homes. The Society is making a study of "land monopoly" in the city, and is publishing its findings and conclusions at a time when taxpayers are being squeezed between lessening income from property and increasing taxes. A recent statement set forth that thirteen families owned one-twentieth of the land in New York city and one-fifteenth of Manhattan.

WIN SUCCESS
Through
Mental Efficiency
The Science of Achievement. Road to Health and Prosperity
Send for Free Booklet **HOW TO WIN**
Exposition Club, Mental Efficiency League, San Francisco

MISS BARNARD'S
Kindergarten Training School
2102 Shattuck Ave., Rooms 6, 7, 8, 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California.
Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address PRESIDENT, C. S. Nash, D.D.

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.